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JOHN SHRADER



PETER CARTWRIGHT



ROBERT PARRETT



JOSEPH WHEELER

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The Life and Times of John Shrader

INCLUDING THE INTRODUCTION AND PROGRESS OF
METHODISM IN SOUTHWESTERN INDIANA¹

BY JOHN E. IGLEHART

THE COMING OF JOHN SHRADER

One hundred years ago John Shrader, the regular appointed circuit rider of the Methodist Episcopal church traveling in southwestern Indiana, brought together on Saturday, December 12, 1819, at Hugh McGary's double log warehouse in Evansville, where Shrader preached, three educated regularly ordained ministers, local preachers, Richard and Joseph Wheeler, brothers, then living in Blue Grass, North Vanderburgh county, in the British settlement, and Robert Farrett, living on a clearing in the wilderness on the western border of the settlement near where Blairsville is now located in Posey county. The occasion was an unusual one for the time and locality, which accounts for its mention in local history.²

Organized Methodist forces, adjusted to the life and necessities of the widely scattered pioneers in the wilderness, had before this date established a preaching place at McGary's ferry, and the church records show the names of preachers assigned to this territory from 1809 continuously

¹ An address delivered Sunday, December 13, 1919, at the Coliseum in Evansville at the centennial celebration of the occasion mentioned in it. The address is printed as delivered, with additions of fuller statements of historical nature.

² *History of Vanderburgh County* (B. & F.) 278.

afterward,³ and local history records the fact that Evansville before this meeting had been assessed at 56¼ cents per quarter of three months for the support of the gospel.⁴

Trifling as the sum mentioned now seems to us, it represented \$2.25 cents per year, or about one thirtieth of the salary of the circuit rider, \$60.00 per year, which was, before Evansville became a hamlet and the county seat, its proper proportion.

As early as 1814 on the formation of Warrick county, Evansville was named and existed in the brain of Hugh McGary, its proprietor, as a prospective town site.

It had already been, for three months, under that name, the county seat of Warrick county, but was changed by the legislature and remained for three years little more than Hugh McGary's residence and store and ferry over the Ohio river, as well as a ferry over Pigeon creek, half a mile west, to Posey county, the eastern boundary of which reached in 1815 to Pigeon creek. Hugh McGary, while not a church man, was a promoter and town builder and anxious to give his prospective town prominence of every character, and I have no doubt that his house or store had been a preaching point for the circuit rider during all of this time, though there exists no other record in any published history of any religious meetings held in Evansville earlier than the one we celebrate today.

The Wheelers and Parrett were local Wesleyan preachers, who had only just arrived in the English settlement, and Shrader wisely saw the opportunity to begin a work which now at the end of the century has produced great results. They were educated men, men of force, ability and prominence, and the Wheelers had sat under the teachings of Adam Clark in England.⁵

For a full description of the English Settlement which at this date, or soon afterwards, represented about one-half of the leading citizens of Vanderburgh county, see "The Coming of the English to Indiana in 1817 and their Hoosier Neighbors", *Indiana Magazine of History*, v. 15, p. 89.

³ Elliott, *History Vanderburgh County*, pp. 238-9.

⁴ *History Vanderburgh County* (B. & F.) 278.

⁵ Holliday, *History of Methodism in Indiana*, p. 90. Doctor Holliday knew Joseph Wheeler intimately as also Robert Parrett, who was the leading member of Locust Street Church when the former was pastor in 1844.

Joseph Wheeler's wife, when a small child, had recited a long psalm while sitting on John Wesley's knee in her father's house in Witney, and the head of at least one other family in the settlement had known Wesley in his work in Ireland.⁶

The occasion which we celebrate today was a week day meeting, but under the conditions of pioneer life, week day meetings were essential to religious worship, and all ordinary business was suspended when they were held.

Shrader first introduced Methodism into New Albany, Jeffersonville and New Lebanon, in 1818. Isaac Reed, the Presbyterian missionary, one of the most authentic historians of early southern Indiana, was stationed as pastor of a church in New Albany in the fall of 1818, and records that the Methodists already had a meeting-house. This building immediately followed John Shrader's visit there earlier in that year. At the first Methodist meeting held in McGary's warehouse, it was arranged that Robert Parrett and the two Wheeler brothers should conduct religious services regularly at that place, each of them once every six weeks, and the appointments were so arranged that there was divine service at that warehouse every other Sunday, besides an occasional extra sermon by the circuit rider.⁷

Thus matters continued until the spring of 1821, when the few Methodists in Evansville obtained permission from Dr. John W. Shaw to use the front room of his new residence, then in process of erection, as a place of worship. The building was weatherboarded and lathed, but not plastered. This house stood on the present site of the Chandler block on First street between Locust and Walnut. The Shaw residence continued to be occupied by the Methodists as their place of worship until the early part of 1824, when the congregation obtained use of a large room adjoining the Warner tavern, where the meetings were continued for the next three years.⁸

It occupied the space on First street next to the southwest corner of First and Locust streets, and was called the "den", for here the fast young men of the village congre-

⁶ *Indiana Magazine of History*, v. 15, p. 159.

⁷ *History of Vanderburgh County*, 278.

⁸ *Idem*.

gated to play cards and drink, but the tavern-keeper, when it was time for the preacher to come around, had it vacated, swept and cleaned.

In 1825, Robert Parrett moved from Posey county to Evansville, bought 160 acres of land on the southern boundary of the town, which is now solidly built up as a part of the city, and in that year, at his house, established a church class.

Some local historians—most of them state the facts as I have stated them, none controvert them,—treat the establishment of a “class” in 1825 as the first introduction of Methodism in Evansville, and upon that idea alone have stated that the introduction of Presbyterianism was earlier here, though admittedly later than December, 1819. But this claim results from want of proper understanding of the machinery of the Methodist church as established by Wesley, the same in 1819, and substantially the same now, and in its adjustment to the backwoodsmen. “The Circuit Rider, the local preacher or class leader, the classes, the love-feast or a general meeting—these were enough in way of religious machinery.”⁹

At the meeting we celebrate today were present the circuit rider, three local preachers, at a general public meeting, though on weekday, and a permanent organization, publicly announced that four Methodist ministers would by turns furnish Sunday preaching alternately every other Sunday from that time, and they did. This work was done under the direction of a circuit rider, fully authorized, traveling a circuit previously established, embracing Evansville as a preaching point some time earlier. The date of the first establishment is not recorded by local historians, but they record the facts as I state them.¹⁰

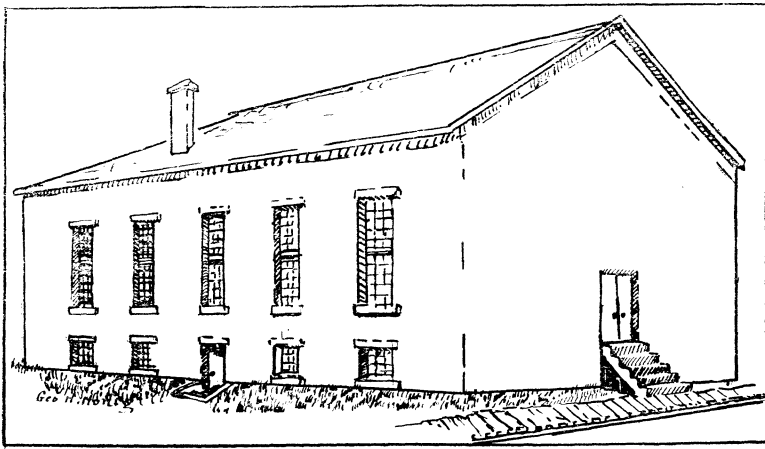
The itinerant system of Methodism in full practical operation, in its introduction in the wilderness, furnished a primitive, unique and unsurpassed system, independent of the class-meeting, whereby the circuit rider made the acquaintance of every man, woman and child in the county and broke

⁹ Hubbard, *Life of Wesley*, 37.

¹⁰ *History of Vanderburgh County*, 278; Gilbert, *History of Vanderburgh County*, Volume 1, page 310.

bread at the tables of the great majority of the hospitable householders.¹¹

It must be evident that a "class" composed only of church members was not the *sine qua non* to church organization or to the introduction of Methodism, either in church machinery or in the far greater part of itinerant work in the wilderness, and that the Methodist claim of priority under the facts shown in local history is established.



LOCUST ST. M. E. CHURCH 1839. THE FIRST M. E.
CHURCH BUILDING BUILT IN EVANSVILLE.

The record of the times is scant, but Joseph Tarkington records a visit to Evansville in 1824 of which he says, "The quarterly meeting was held upstairs in a dilapidated frame house." This proves that Evansville Methodism, though weak, had in 1824, a year before Parrett moved to Vanderburgh county, and established a "class", the quarterly meeting which implied regular church organization in full operation and the probabilities are that the missionary spirit of these founders had this institution of Methodism in operation at the time of the organization of the public Sunday services in 1819.¹²

¹¹ Milburn, the blind preacher, *Ten Years of Preacher's Life*, 81. See also Note 92, letter of W. H. Harrison, describing the work of the circuit rider in territorial days and later.

¹² Tarkington's *Autobiography*, 99.

In those days there was no need for church corporations, or church treasurers, and the first church corporation in Evansville, organized in 1822, had no regular preacher for many years later. Evansville for many years depended very largely upon Joseph Wheeler and Robert Parrett for regular preaching of an educated ministry with an occasional visit of the circuit rider.

After the Presbyterian church was built in 1831 these local preachers for a considerable period furnished regular preaching in that church, where all denominations met together in the absence of any regular stationed minister.¹³

Richard Wheeler remained only a short time in Vanderburgh county, removing to Cincinnati, where he reared a family, and some of his descendants now live there. Joseph Wheeler remained in the country upon a farm until the forties, when he moved to Evansville. While he never joined the travelling ministry, he felt a call for continuous work as a preacher and was probably more active as an exhorter and local preacher than any of the local preachers of this section, excepting John Shrader and Moses Ashworth. For many years he was the regular preacher at the Stringtown Union church, and there are persons now living who speak with reverence and affection of his services to that community.¹⁴

Robert Parrett has always been known as the father of Methodism in Evansville. Largely through his influence Locust Street church was built and dedicated in April, 1839. Upon his farm was burned the brick with which the building was constructed. Without his aid it could not have been built at that time as it was. Local history has done ample justice to both Joseph Wheeler and Robert Parrett, both of whom left a number of descendants of prominent families in this community.

The first authentic record of the introduction of Methodism into southwestern Indiana begins in 1808 with Peter Cartwright, who was called to old Knox county by some of

¹³ Reilly, *History of Walnut Street Presbyterian Church*, Evansville, 18-19.

¹⁴ Mrs. Phebe Whittlesey Hamlin, now of California, knew and heard preach all of these ministers. As a child she was an attendant at the Stringtown church in the forties under Joseph Wheeler's pastorate. Of Shrader and Joseph Wheeler, whom she knew best and intimately for many years, she writes: "They were the best two men I ever knew in every respect."

his former Kentucky friends, who had emigrated to Indiana territory, as a great controversial debater to stem the tide of a disreputable sect known as Shakers, who, in the absence of any organized opposition, were making headway at their settlement at Bushro [Busseron], some eight or ten miles north of Vincennes, and Cartwright's achievement in succeeding in the object of his visit is one of the interesting incidents recorded in his biography.¹⁵

While at Vincennes, Cartwright established preaching points on a circuit in 1808 included within the Green River district of the *Western Conference*, and the presiding elder of the Green River District temporarily supplied this circuit in 1809 and in 1810 Wm. Winans, and in 1811 Thomas Stilwell were appointed to it—regular circuit preachers. The circuit was called St. Vincennes circuit, and from that day to this the organized itinerant system of Methodism has been in operation in this section, with always a regularly appointed minister, ready and willing to hold public services and establish the various forms of organization adapted to the conditions of the people, whether in the tavern, the courthouse or the log-cabin, for there were up to 1830 no churches in Vanderburgh county.¹⁶

In 1812 Peter Cartwright was appointed by Bishop Asbury at the Tennessee Conference (the Western Conference was now divided into the Ohio and Tennessee), the presiding elder of the Wabash District, which included circuits north of the river, Vincennes in Indiana, and the little Wabash and Fort Massack in Illinois. Five of the circuits in this district were in the state of Kentucky. In 1816 the Missouri conference was organized, and it was transferred from the Tennessee conference, Arkansas, Illinois and the western part of Indiana. Shrader after that date was a member of the Missouri conference. John Shrader was well born, and his life showed an absence of the rude and coarser traits which several generations of life in the wilderness tended to produce among the pioneer backwoodsmen. This enhanced his

¹⁵ Autobiography of Peter Cartwright (Strickland), 53.

¹⁶ In addition to church conference records, local history gives the names and date of service of circuit riders conducting organized church services here from 1811. *History of Vanderburgh County*, 277-279; Elliott, *History* (Evansville); *Vanderburgh County*, 283-239.

reputation and popularity among the latter. In his long journey he regularly carried books with him. His father, John Jacob Von Shraeder was born in Germany, educated at Heidelberg, travelled in France after the custom of ambitious young men of his time, and on November 16, 1784, came to America to avoid service in the German army. In New York he dropped the Von from his name, and substituted "a" for "ae". He was attracted to a Methodist class meeting while in New York, was converted, joined that church, and soon afterwards moved to Baltimore, where he married Miss Wolf, and here, of this marriage, John Shrader was born in 1792. The elder Shrader was a musician of local celebrity and composed numerous songs.

John Shrader emigrated with his parents to Knoxville, Tennessee, in 1795. He was converted and joined the church in 1810. He was licensed to exhort in 1811 and to preach in 1812; admitted into the Tennessee conference in 1814. He was ordained deacon by Bishop Asbury at Lebanon, Tennessee, in 1814, and ordained elder by Bishop Roberts in 1818 at Olwells camp ground below Alton, Illinois. In 1814 he served on the Green River circuit in Kentucky under Peter Cartwright as presiding elder, with ten appointments four hundred miles around. In 1815 he was sent to Vincennes circuit, then in the Tennessee conference which had twenty appointments and was three hundred miles around. At this time local history names him first among preachers who held service at Newburg, Indiana.¹⁷

In 1816 he was sent to St. Charles circuit in the Missouri conference, in which conference southwestern Indiana was then embraced, which had twenty-two appointments, and was three hundred and fifty miles in circumference. In 1817 he was again on the Vincennes circuit now five hundred and fifty miles around it, with King and Davis as colleagues. In 1818 he was sent to Blue River circuit, when his headquarters were at Corydon upon a change in the boundaries of the circuit. In 1819 he was sent to White River circuit, Arkansas territory, which had ten appointments and was

¹⁷*History of Warrick County* (1885), 124. Elijah Goodwin refers to church literature which Shrader gave him at this time which influenced his life. *Life of Elijah Goodwin*, by H. M. Mathes, 21.

four hundred miles in circumference. In the hardships of this life he almost lost his life, at times sleeping in the woods during illness, and in the winter of that year he is found at work in the Patoka or Pigeon circuit in Indiana, the exact boundaries of which are not easy now to distinguish. In 1820 he was again sent to the Corydon circuit, Indiana.

In Dr. F. C. Holliday's sketch of the life and times of Allen Wiley, published in 1853, are found extracts from a letter from John Shrader, which show the first introduction of Methodism into territory west of the Mississippi river.

As an illustration of the labors, privations, and hardships of the early pioneers of Methodism in the west the following is given, furnished by Rev. John Shrader, an early associate of Wiley in the ministry, and who is yet living. He says:

"In the spring of 1818, I was removed to Silver Creek Circuit on the Ohio, embracing the country from the mouth of Blue river up to Madison. Rev. J. Cord had been appointed to this circuit by the bishop; but his house being consumed by fire, he was compelled to quit traveling for a season, and return to his friends. I came to Cord's appointment at Gazaway's, and found him preaching from 'The Lord is my Shepherd; I shall not want.' It was a good sermon, preached by a good man. After service I told him that I had come to take his place. He appeared glad to be released, and hastened home. I now entered on my work with much fear and trembling. Revivals had commenced at different points on the circuit under Cord's preaching, and on me rested the responsibility of carrying on this great work, which extended nearly all over the circuit; and during the year nearly six hundred were taken into the church on trial. I took into the circuit, as new preaching-places, New Lexington, Jeffersonville, and New Albany. Some seven or eight members of the church had formed themselves into a class at New Albany, and called on me to preach for them, which I did in a tavern occupied by a Mrs. Ruff. In this tavern I administered the sacrament of the Lord's supper for the first time, I suppose, that it was ever administered in New Albany.

At the close of this year, by the direction of the presiding elder, I went to Cincinnati to meet Bishop M'Kendree, and conduct him to the seat of the Missouri conference, which was to be held at Bethel meeting-house, near the present town of Washington, the county seat of Daviess county, Indiana. I was taken sick the first day of the conference, but was well taken care of at the house of William Hawkins. My appointment for the ensuing year was Spring River circuit, Arkansas territory. It was some time before I sufficiently recovered from my sickness to enable me to ride. But while yet feeble I started for my field of labor, which required a journey of five hundred miles.

My circuit embraced a large extent of territory; it was mountainous and rocky; the settlements were very scattering, and it was far between the appointments. The inhabitants were mostly hunters, and lived on the game they caught. They generally brought their dogs and guns to meeting with them. The dogs very often differed with each other; and a quarrel ensued, and this ended in a general dog fight. This always produced a stir in the congregation, and consumed some time before peace could be restored and ratified. The preacher would be interrupted in his sermon, or perhaps forget his text, and have to finish with an exhortation.

At other times the hunters would return home during divine service, with venison, bear meat and dogs. But we were not easily disturbed in those days. We had plenty of venison, bear-meat, and turkeys to eat; but our bread was corn, and coarse at that. In many places we had no way of grinding our grain, except on what was called Armstrong's mill. This was generally a long cedar pole, with one end made fast on the ground, and supported in the middle by two forks, with a pestle fastened to the small end. Under it we placed a mortar, and thus we prepared our breadstuff, and this we frequently baked without sifting; and perhaps this is the reason why we did not have the dyspepsia. In some parts of the circuit, however, we fared well for the times, found warm friends, and, at two or three appointments, had good revivals of religion. At the close of the year I traveled as far west as the Arkansas river, and attended a camp meeting on its bank. We had a good meeting, at the close of which I started for conference, which sat at M'Kendree chapel, near Cape Girardeau, Missouri.

My next appointment was Corydon, Indiana. I was much pleased with this appointment, and felt myself at home among my old friends.

In 1816 the Missouri conference was organized, and held its first session at Turkey Hill settlement, in Illinois. The following is Father Shrader's account of the organization of the conference, and of his first appointment from the conference:

Bishop M'Kendree and myself started from Louisville, Kentucky, for Vincennes, from whence Walker, Scripps, and others, were to travel with us through the wilderness to the Missouri conference. After camping in the wilderness three nights, we arrived at the seat of the conference. When the conference was organized we found that we had seven members present, and some few were admitted on trial. These are now all dead, except J. Scripps and myself. The conference extended over four different states. Most of the members of conference were young men. We had received very little quarterage from our circuits, and consequently were in tolerably straightened circumstances. Bishop M'Kendree gave the conference one hundred dol-

lars, and this, added to our share of the funds, made us a pretty fair dividend. From this conference we scattered over this immense territory. My appointment was to Missouri circuit, embracing the settlements between the Missouri and Mississippi rivers. I commenced preaching in St. Charles in a tavern. Some of the bacchanalians would leave their worship and listen to me awhile, and sometimes they would swear that I was preaching the best sermon that they ever heard. We had a good revival on the Missouri, above St. Charles. In the fall of this year the presiding elder and myself traveled up the Missouri as far as Boone's Lick, and held a camp meeting—the first ever held in that part of the world. Having to lodge in the woods six nights, going and returning, I was taken very sick, and had like to have died in the wilderness.¹⁸

Allen Wiley gives the following account of John Shrader in the conference year of 1819 and 1820:¹⁹

John Shrader was the preacher in charge of the Indian Creek circuit, and he had for his colleague, John Everheart, who had once been a member of the Baltimore conference and had located.

Shrader was zealous and successful; and Everheart was sometimes up and sometimes down, and consequently not calculated to do much good. How large a scope of country about Corydon was embraced in this circuit I do not know. All my information concerning this circuit is obtained from the minutes. From this source of information I learn there was a pretty good increase on the circuit, for it advanced from four hundred and eighty-six to six hundred and thirty-seven, being an addition of one hundred and fifty-one, which was doing pretty well in a country that could not have been densely populated twenty-six years ago.

Allen Wiley again describes John Shrader:²⁰

The name of Indian Creek circuit was superseded this year by that of Corydon, which remains to this day; but the circuit is much curtailed, for there have been detached from it, New Albany, now containing two stations, Greenville, Elizabeth and Fredericksburg circuits. John Shrader, who was the preacher, was quite a popular and successful preacher. He had been admitted on trial by the Tennessee conference in the fall of 1813, and continued faithful in the work until the fall of 1821, when he located and settled in the lower part of Indiana, commonly called the Pocket, from its shape between the Ohio and Wabash rivers. He still lives there and is yet a very popular and useful preacher. The only time I ever saw him was in the

¹⁸ Holliday, *Indiana Methodism*, 48.

¹⁹ Article No. 21, Introduction of Methodism into southeastern Indiana. *Western Christian Advocate*, June 5, 1846.

²⁰ *Western Christian Advocate*, June 19, 1846.

summer of 1818, when he went to Cincinnati to pilot Bishop M'Kendree to the Missouri conference, which met at Mt. Zion meeting-house, at or near the forks of White river in Indiana. His circuit had some prosperity this year (1820-21); for the minutes report 75 of an increase.

John Shrader had all of the modesty and simplicity of a cultured mind. His daughter, Mrs. W. H. Grim of Sullivan, Indiana, now in her 85th year, says it was very difficult to get him to talk about himself. The incidents of his life are gathered from outside sources. The records of the conferences in which he worked as a travelling minister show successful revivals and increase wherever he went. The historians of early Methodism in Indiana rely upon his statements written at their request for the earliest authentic historical statements of the work in which he was engaged.

That he was a man of ability and culture for the time, and regarded as fit to lead in the work of the introduction of Methodism into the territory and state of Indiana, is evidenced by the fact that he was twice sent to Corydon, which was the capital of Indiana territory and state.

In 1821 at Poseyville he married Pamela Jaquess, one of the daughters of a pioneer. He then settled there and located. Location was a necessary result of the marriage of a preacher in those days, although his daughter says his health broke down and compelled him to locate, and other testimony corroborates that statement.

His daughter says he was active in preaching and church work always, though a local preacher. She does not remember the time when he did not at the end of the week travel from home to preach somewhere.

Dr. Holliday, author of the leading history of Indiana Methodism, was the stationed minister in Locust Street church in 1844, and previously knew well Ashworth, Shrader, Wheeler and Parrett, and classes Shrader, Ashworth and Wheeler as exhorters and local preachers of great power.²¹

After he was over sixty-five years old, and his children

²¹ Holliday, *Methodism*, 88-90. Mrs. Robert Parrett told Mrs. Grim, Father Shrader's youngest child, the incident of Father Shrader preaching at Locust Street church once, when a local preacher, when so few men were present—the congregation was composed chiefly of women—that she told him she feared there would not be enough men in Heaven to sing bass.

were grown, Shrader again entered the travelling ministry in the Indiana conference, and was stationed two years on the Blue Grass circuit, two years on the Mount Vernon circuit, two years on the New Harmony circuit, and also upon the Owensville circuit.

Dr. Holliday, who knew Father Shrader intimately during their lives, after quoting at length from the latter as an original and one of the highest and best authorities on the beginnings of Methodism in Indiana and the west, and describing his missionary labors on the Missouri river, the first among protestant ministers, says of him:

Such energy, devotion and toil, such cheerful self-denial and unostentatious moral heroism as was displayed by the early Methodist preachers in the west, has never been equalled in the history of our country, except, perhaps, in the case of the early Jesuit missionaries of the Romish Church, who were the first explorers, authentic historians and geographers of the great west, more than a century before Shrader's time.

An incident is given by the daughter of John Shrader upon the authority of an eye-witness, Mrs. Ann Dooks, which occurred at a camp meeting near Mt. Carmel, Illinois, where he was actively at work as a local preacher. At the close of the services when the lights on the ground had been put out, about 1:00 o'clock in the morning, a band of drunken rowdies entered the meeting ground and created a disturbance. When urged to be quiet and retire they said that if they could have their preacher preach a sermon they would be quiet. Upon being asked who their preacher was they said Father Shrader. He was aroused from his bed, dressed, took the platform, the grounds were lit up and he opened the services with a song. Those who knew him well describe his voice as one of great musical power. He took for his text the subject "What will a man give in exchange for his soul." At the end of the sermon, seekers were invited to come forward. A number did so, and four of those rowdies, who by this time had become thoroughly sobered, professed religion at this meeting, and later became Methodist preachers.

In the biography of Joseph Tarkington is mentioned a preaching service in Evansville in 1824, where he was travelling the circuit, at which several notables were present,

and among them he mentioned John Shrader as preaching, and incidentally remarks that he (Tarkington) was converted at Bloomington under the influence of a sermon preached by John Shrader.²²

The work of John Shrader, as a travelling preacher in the itinerancy continued for only about eight years. He married in 1821, located and settled near Poseyville in Posey county, upon a quarter section of land given to his wife by her father, Jonathan Jaquess, who in 1815, when he came to Indiana territory, entered nine or more quarter sections of fine land, one for each of his children. Shrader's lifework—as in a measure did Moses Ashworth and Joseph Wheeler's—continued without interruption though as a local preacher in active work in the ministry for which he seemed so fitted and in which he was so successful.

MOSES ASHWORTH

Moses Ashworth preceded Shrader in time as an active preacher and travelled the first circuit located wholly north of the Ohio river in Indiana.

The first entire circuit in the territory of Indiana was the Silver Creek, which was organized in 1807 with Moses Ashworth as the circuit preacher. This new circuit took in Clark's grant, which had formerly been included within the Salt River and Shelby circuit of the Kentucky district. With the organization of this circuit, Indiana Methodism starts on its separate career. Moses Ashworth closed his first year with a campmeeting, held in the Robertson's neighborhood, a few miles from Charlestown, and this was one of the first, if not the first camp-meeting to be held in Indiana.²³

The journal of the old Western conference²⁴ shows that Moses Ashworth began his work in the ministry about the first of the year 1805, and after nine months travelling he was admitted to the conference at its session in Scott county, October, 1805, on trial and appointed to the Salt River and

²² *Autobiography of Joseph Tarkington* (with an interesting introduction by Thomas A. Goodwin), 98.

²³ Sweet, *Circuit Rider Days in Indiana*, 8; Holliday, *Indiana Methodism*, 38.

²⁴ Published in full in Sweet's *Rise of Methodism in the West*, 71, *seq.*

Shelby circuits in the Kentucky conference, with two others. In 1806 he was appointed alone to the Wayne circuit on the Cumberland district, which appears to indicate that he had succeeded so as to do the work without aid.

In 1807, at the conference held in September at Chilli-cothe, Ohio, Ashworth was admitted into full connection, elected deacon, and at the same session ordained deacon by Bishop Asbury, and he was this year appointed alone to the Silver Creek circuit in Indiana territory. The exact limits of this circuit when first established are not mentioned either by Holliday or Sweet, the latter of whom is authority on early Methodist conference records in the West.²⁵

In 1809 after Ashworth had left Silver Creek circuit it embraced all of the settlements in the southern portion of Indiana territory from the Wabash river up the Ohio to Whitewater circuit.²⁶

In 1807 Silver Creek circuit was in the Kentucky district, and at that time Ashworth was only twenty-four years old.

In 1808 Ashworth was appointed by Bishop Asbury to the Holston circuit in the Holston district. The records of the Cincinnati conference held at Cincinnati, September 30th, 1809, show that Ashworth's name stood upon the conference roll as an active minister, but the minutes show that he had about the beginning of that year located and his name does not further appear in the minutes of the Western conference which held its last session in 1811, and was divided in 1812 into the Ohio and Tennessee conferences.

Cartwright appears frequently in all of the journals of the conferences mentioned, until the last, when he fell into the Tennessee conference.

Holliday describes Ashworth as "The apostle of Methodism in southern Indiana", and says:

Among the agencies honored in the early planting of churches in Indiana, and in carrying forward revival efforts, local preachers and exhorters occupied a prominent place, and are worthy of honorable mention. Many of the former had been traveling preachers, who had been compelled to locate for want of support, and who continued to labor with efficiency. Such was Moses Ashworth, the apostle of Methodism

²⁵ Sweet, *Circuit Rider Days in Indiana*, 8; Holliday, *Indiana Methodism*, 38.

²⁶ William C. Smith, *Indiana Miscellany*, 51.

in southern Indiana. He settled in Posey county, where he labored as a local preacher for a number of years. These located preachers usually acted in concert, and kept up a regular plan of appointments. Of these, Garnett, Wheeler, Schrader, and Ashworth, who labored in Posey, Vanderburg, and adjoining counties, were prominent; and at camp-meetings and two-days meetings they were a power.²⁷

From the rule more or less strictly in force at that early time, which practically operated to locate a circuit rider when he married, it is probable that Ashworth voluntarily located about the first part of the year 1809 because of his marriage not far from that date. The ages of his children show that his marriage was not later than a couple of years from that date. The record of his activity from this date until 1829, when he moved to Posey county, Indiana, I have not been able to find.

He lived in the same county with John Shrader, who located about 1821, and the two men, together with Parrett and Wheeler, worked together during Ashworth's life. Ashworth married Elizabeth Davis in Tennessee, left several children in Tennessee, and several in Posey county. His daughter, Jane Ashworth, married Asbury Claud Jacquess in 1838. He was born in 1783 and died in the year 1838, and is buried in the country grave yard at Prairie Chapel, about two miles from the Wabash river, not far from its junction with the Ohio.²⁸

METHODISM IN EVANSVILLE

The progress of church organizations and building in Evansville was slow both for financial and other reasons. The panic of 1821 lasted a number of years, and affected the entire western country.²⁹ But the progress of religion was slow in the wilderness of this section as it had been in Ken-

²⁷Holliday, *History of Methodism*, 88; for Holliday's further reference to Wheeler and Parrett as local preachers, see page 240.

²⁸At a meeting of the Methodist Minister's Association held at Indianapolis a short time previous to 1916, the centennial year of Indiana, Rev. C. G. Frietsche, pastor of the Nipert Memorial German M. E. Church, read a paper to be presented to the Indiana Annual Conference, recommending that suitable recognition be given in a memorial to the Rev. Moses Ashworth as the first Methodist preacher appointed to Indiana.

²⁹Esarey, *History of Indiana*, Vol. I, p. 280.

tucky, which furnished so large a proportion of the population at the beginnings of Indiana and later.³⁰

Rev. Joseph Tarkington, father of John S. Tarkington of Indianapolis, father of Booth Tarkington, travelled the circuit upon which Evansville was a preaching point in 1824, and thus describes Methodism at that time:

Next we went to Evansville, which at that time, 1824, was very sickly. It appeared that half the houses were empty. It had not a schoolhouse or meeting-house. There were not a dozen Methodists in the town. There was an old frame building in which a school was taught, and sometimes preaching had. The quarterly-meeting was held upstairs in a dilapidated frame house. Armstrong preached on Saturday at eleven a. m., and George Randall preached at night. On Sunday, Rev. John Schrader preached, and Armstrong followed; and Rev. O. Fisher, of Boonville, preached at night.

Mr. Warner, who kept the only hotel, a small frame house, said if Armstrong would preach Monday night he could have the hotel dining-room, and Armstrong preached there that night.

Things here looked discouraging; few members, and no leader; the circuit preachers, Revs. W. H. Smith and George Randall, with clothes well worn out.³¹

The boldness of the irreligious element in Evansville in 1838 is illustrated by an account of a sermon preached by the pastor in the Presbyterian church at that time, condemning social immorality when the "worst element" threatened to break up the meeting.³²

In 1839 the presiding elder of the Vincennes district, Rev. John Miller, whom Holliday classes as one of the "fathers", describes the improved condition shown in his district after mentioning the building of Locust Street church, the first Methodist church building erected in Evansville.³³ He says

³⁰ Cotherell, *Pioneer Kentucky*, 241.

³¹ Joseph Tarkington, *Autobiography*, 99.

³² Reilly, *History of Locust Street Church*, 37.

³³ The first Methodist church building erected in Vanderburgh county was built in 1834 in the English settlement in Scott township, north Vanderburgh county. The Presbyterians had built a church in Evansville in 1832 under the ministry of Rev. Calvin Butler, who came as a missionary from New England; an appeal was made by the Evansville trustees to the church east to aid the work which could not be completed without such aid and Mr. Butler executed the commission and procured the necessary funds east. Reilly, *History of Walnut Street Church*, Ch. 2.

In 1831 the Mechanicsville school society and congregation bought a lot in Stringtown, three miles from Evansville, and that year or the next built a building which is still standing. Its charter comprised a union of school

"There is an increasing interest in the erection of chapels and more has been done within the last three years than in the thirty years previous."³⁴

An account of the building and dedication, March 31st, 1839, of the Evansville Methodist church on Locust street, by which name it was called, is thus given in the church paper³⁵ by the pastor, J. H. Bayless, well known in the state later as Dr. Bayless, a prominent divine:

At the hour appointed for the dedication, the house was filled to overflowing. The dedication sermon was preached by Brother Maffitt,³⁶ who had been especially invited for the occasion. His text was the sixth and seventh verses of the second chapter of Haggai. His sermon met the highest expectations of his friends; and to the favorable impression which it made upon the minds of his hearers, may be traced the crowded assemblies and fixed attention which he received during his stay with us. At the conclusion of the sermon a liberal collection was taken up, to assist in liquidating the debts hanging over the building.

Our house is one of the best and neatest churches I have seen in any part of the state. It is sixty feet by forty, with a basement, which is to be divided into smaller rooms. Its cost was between five and six thousand dollars. This amount of money has been so expended as to avoid the appearance of extravagance on the one hand, and meanness on the other. Some attention has been paid to its external appearance, so that it stands an ornament to the town. Care has been taken that its internal arrangements should be neat and comfortable. The pulpit, altar, and aisles are all neatly carpeted. Thus erected, furnished, and arranged, it was dedicated to God; and it was soon evident that He accepted the offering at the hands of His people; for He came down in the midst in great power; and filled the house with His glory. Such was the interest evinced in the subject of religion, that our meeting was protracted nine days. Brother Maffitt, notwithstanding his feeble health, labored with us night and day, with great success; our altar being continually crowded by such as were inquiring what they should do to be saved; most of whom,

and church trusts in one building, which was called a meeting-house and used for school and church purposes both, until some twenty years ago a new brick school building left the old one for church uses exclusively. The Indiana law of 1831 was so framed for a society too poor to build and maintain buildings for church purposes alone. *Acts of 1831*, 480.

³⁴ *Western Christian Advocate*, March 29th, 1839.

³⁵ *Western Christian Advocate*, May 3, 1839.

³⁶ Rev. John Newland Maffitt was at this time one of the celebrated pulpit orators of the west, who also did work as an evangelist. An interesting description of him is given by his friend Milburn, the blind man eloquent. Maffitt died in Milburn's pulpit while preaching in Mobile. W. H. Milburn, *The Lance, Cross and Canoe*, 381; Tarkington, *Autobiography*, 135.

ere our meetings were over, were enabled to set to their seals that God is true. About one hundred and forty persons applied for admission into the church, and we presume about the same number were converted to God.

There is every reason to believe that Shrader, Wheeler and Parrett, were present at the dedication of Locust Street church, as local preachers, as they lived in Vanderburgh and Posey counties at the time.

In 1848 Rev. Thomas A. Goodwin, the first graduate of Asbury University at Green Castle, was sent to Locust street, Evansville, and in 1908 he published a letter³⁷ giving an interesting picture of the church and the people:

EVANSVILLE METHODISM IN 1848.

By Rev. T. A. Goodwin, D.D.

That Sunday devoted to the old folks in Trinity church, Evansville, Ind., must have been an enjoyable occasion. At first I could not repress the wish that some one had thought of inviting me, the oldest living pastor of that church. But why should I? Only one man, so far as I know, yet lives who was a member in October, 1848, when I became pastor of the only Methodist Episcopal church in the then little city, and it was not a charge to be much desired at that. There were less than two hundred members, and some of these lived three miles in the country. The church was large enough for the congregation; but it was dingy inside and out, and approached from the street by uncovered wooden steps, too rickety to be safe; and it was incumbered by a debt of \$75 for wood and oil and janitor's services, which could not be repudiated, as I learned at the first official meeting, and an unpaid balance of more than \$100 to my immediate predecessor, Rev. William V. Daniel, which no one thought of paying. He had received \$193, out of which he paid \$40 house-rent.

The stewards had provided the same house for me, and my goods were taken from the steamboat to it, although I had notified them that I would not live in it. I told them I never had lived in such a house, and I did not think I would ever have to. Whereupon one, more outspoken than the others, quoted the *Discipline* at me, which

³⁷ *Western Christian Advocate*. Dr. Goodwin was a brilliant young preacher; was, according to his own statement and credible historians, so discriminated against by the presiding elders in favor of the uneducated ministers as to compel him to locate. He became one of the leading local preachers of America in his writings and influence. I knew him intimately in his later years, and doubt somewhat the judgment of some of his clerical contemporaries that he made a mistake in locating from active work. Sweet, *Circuit Rider Days*, 76. Tarkington, *Autobiography*, introduction by Goodwin, 15, 16.

said that a preacher that would not live in the house provided for him should have no "allowance" for house-rent. But a better house was soon found at -75 a year, and my "allowance" was made to cover it—\$216 quarterage, \$75 house-rent, and \$109 table expenses, if they could raise it, making in all \$400.

The first thing was to liquidate that debt for fuel and light and janitor's services. Next came new steps outside, and whitewashing and painting within; and they seemed surprised that they could meet such drains upon their purses and live. But this was not all done at once. It took six months or more, and when conference came the entire "allowance" had been paid, with a surplus of \$75 in what was known as the "Blackbag collection," which was donated to me as a compliment for having taught them how to raise the money—the largest salary they had ever paid, and the first time they had ever paid up in full; and I have been informed that they never since have failed to pay in full all claims.

As all other departments of the work—Sunday school, prayer meetings, congregations, and accessions—were about in the same proportion, I may be permitted to tell the secret of my success in each and all. I had not gone far in my reconnoissance before I discovered the need of an assistant pastor. I visited from house to house, but I could not visit every family every week. I found in the entire charge only five *Western Christian Advocates*. One of them came to me, one to the presiding elder, one to a local preacher, and two to two of the stewards. I began at once to put a copy of the paper in every family. I knew it would require work, but that was what I was there for, but before the ensuing May I had succeeded, except in two families. One of these preferred the *New York Advocate*, and one the *Zion's Herald*, and I allowed them their choice. In doing this, in several cases I got two, and in one case three, poor families to join, and in two or three cases of widows with large families I got small contributions from some brethren, who began to love to give since they had found they could. And now, in the quiet evening of life, there is no part of the work of my manhood's prime that seems to have yielded such returns as the days and hours that I devoted to persuading men and women to take good papers, and buy and read good books. In some cases it took much persuading. For more than a quarter of a century it was common for Judge Iglehart and others to refer to my two years' pastorate in Evansville as the turning-point in Methodism in that city. The good reading that I put in the hands of young and old was the principal instrument in that result.

It is dangerous to start an old man on reminiscencing; he never knows when to stop. These recollections of the long ago call to mind the kind of singing we had then. We lined the hymns, of course, and then anybody "pitched the tune" that could. There were three who took it in turn about; that is, if they could get a chance. Each in his haste to get in his work ahead of the others would sometimes pitch too high or too low, or try to make a long-meter tune fit a

common-meter hymn. About this time Asa Iglehart, a young lawyer who knew how to sing, moved into our city. Our method grieved him much, and he proposed that I give him the hymns in advance, and invite all who could sing to meet Saturday nights at his house and rehearse. To have proposed a choir would have smashed things. After the first announcement, I added: "Now, if you don't go and learn how to sing, I will lead the singing myself." John Ingle came to me after the benediction and said with emphasis: "They'll go. If anything on earth would induce them, that threat to lead the singing yourself will do it." They went, and that is the genesis of the unsurpassed chorus choir for which the church was afterwards famous. How it is now I do not know; but I shall know hereafter if they will let me know when they hold their next old people's meeting.

About the year 1851, through the aid of Locust Street as the mother church, a new church was built on Ingle street, Evansville. Later under another name, now known as Central M. E. church, a large building was built on Mary and Franklin streets by the same congregation and is a flourishing church.

In 1861, under the pastorate of Dr. S. T. Gillett, a great revival of religion occurred in Evansville in Locust Street church, and at this time the lot was purchased upon which, in 1867, was completed and dedicated a large church building at a cost of \$85,000, and the trustees and membership of Locust Street church changed the name of their corporation and church to Trinity and moved into the new building now recognized as the mother church of Methodism in Evansville, which traces its beginning a century ago to the meeting at Hugh McGary's double log warehouse, which we celebrate today.

In tracing the direct influence of John Shrader upon the life of the people of this part of Indiana, it may be said that Trinity church is probably now the greatest single religious and moral force in Methodism in southwestern Indiana and that it is one of the greatest moral and religious forces of all denominations in southern Indiana.

Trinity M. E. church, Evansville, has about 1,000 members. Central M. E. church has about 700 members, with the largest Sunday school in Evansville and southern Indiana, including a membership of about 1,500 with an average attendance of 750 or greater. Bayard Park M. E. church ab-

sorbed a small church called Kingsley church, to which was taken about 100 members from Trinity church, and a large church building with a parsonage was built in the residence portion of the city, and is now one of the leading churches of the city and has a membership of about 600. The organization and building of this church was under the direction of Trinity church.

Simpson developed from a mission on Pennsylvania street, and is now a vigorous church on the west side, with a membership of about 800 members.

Wesley, originally a mission from Trinity church, is a flourishing church with about 400 members. Howell M. E. church, originally a mission of Trinity church, is a flourishing church with about 350 members. This church is now planning to build.

St. James has a membership of about 110 members.

Fifth Avenue has a membership of about 90 members. All of these churches, except Fifth Avenue, own parsonages.

There are in Evansville approximately 4,000 members of the Methodist church, with a constituency of about 10,000 people, including members. The membership of the Methodist churches in the Evansville district of the Indiana conference, which embraces the counties in the first congressional district of Indiana, is 14,000, with a constituency estimated at not less than 35,000 people.

When Trinity succeeded Locust Street church in 1867, after several years in building, it became the central force among Methodist churches in southwestern Indiana. Among its leaders, without whom it could not have been built, or maintained, as it was, were a number of members of four families of pioneer origin, whose history is a part of the growth of Methodism in Vanderburgh, Posey and Warrick counties, and who were likewise commonwealth builders of Indiana, worthy of more extended mention than I am able to give them.

At that time, and continuously since then, from one-fourth to one-third of the official board of that church, composing all its various officers, have been members of these families, Jaquess, Wheeler, Ingle and Iglehart. The pastor in charge during the laborious work of building Trinity church, Albion

Fellows, who gave his life to the work, was by marriage a member of one of them. One of them, of the second generation of native ministers in Vanderburgh county, Ferdinand C. Iglehart, filled a full term as pastor of the church. More than half of the entire period mentioned these families have furnished the superintendent of the Sunday school.

THE JAQUESS FAMILY

This was a Posey county family and was represented in Evansville Methodism by Jonathan Jaquess, the third, and his brother William B., who controlled the leading wholesale dry goods house there of Jaquess Brothers & Company, both leaders in building and sustaining the church, the latter for many years superintendent of the Sunday school. The following sketch of this family is furnished by Mr. George J. Waters of Poseyville.

Prominent in early Methodism in southern Indiana, was Jonathan J. Jaquess who came to Indiana from Kentucky in 1815. He was born in New Jersey in 1753 and served in the American Revolution under Colonel Sheldon, commander of the 7th New Jersey regiment, afterwards known as the Light Horse brigade. He moved to Kentucky settling near Cynthiana, and in September, 1815, with his family, consisting of himself and wife and nine children, viz: Garreston, George, John Wesley, Ogden, Fletcher, Asbury, Elizabeth, Permelia and Rebecca, together with other relatives, came to Indiana and settled in Posey county near what is now the town of Poseyville where he acquired a large body of land. That he was a man of deep religious conviction is very evident from the names he gave his children, most of them being named for prominent churchmen or Bible characters. He was originally a member of the Episcopal church and it is related of him that upon taking leave of his old home in New Jersey he called upon his rector and, stating to him the fact that there was no church of his own denomination where he was going, asked that he suggest a church with which he might unite. His rector told him that there were no better people than the Methodists and suggested that he unite with that church.

It was not long after this little colony reached Indiana that a church society was formed, for John Shrader, in a letter written February 24th, 1876, says:

In the autumn of 1815 the first class was formed in this part of Posey county by Amos King at the residence of Jonathan Jaquess and consisted of Jonathan Jaquess and Rebecca, his wife, and Katherine Rankin, their daughter-in-law. During the same autumn Rebecca and Amelia, daughters of Jonathan Jaquess, and Anna Gale were added to the number.

This was the beginning of the Methodist church in Poseyville, now known as Saint Paul's M. E. church.

All of the children of Jonathan Jaquess eventually became members of the Methodist church, and the early records of the church at Poseyville disclose the fact that some were officially connected covering a period of many years. It appears that from the organization up to and including the present time, some of his descendants have been officially connected with it. John Shrader served as its pastor about the year 1821, and it was while he was serving this charge that he met and later married Permelia Jaquess, October 9, 1821.

The Jaquess family were liberal contributors toward the establishment of Asbury university and it was through the contribution of John Wesley Jaquess that a scholarship in that institution was awarded James F. Jaquess, his nephew, who graduated in the first class in the year 1845. 1847 James F. Jaquess founded Jacksonville female college and was its first president, serving in that capacity seven years. In 1856 he was elected president of Quincy college, Quincy, Illinois, which position he occupied for five years, achieving distinguished service. He organized and commanded the 73rd Illinois regiment and was commissioned by Lincoln in 1864 to perform a hazardous and important mission to Richmond where he interviewed Jefferson Davis with a view to bringing about peace between the north and south. Rev. William Stevenson, former chaplain of the 8th Missouri regiment and for fifty-six years a member of the Illinois conference, in a letter to the Rushville (Illinois) *Daily Citizen*, a few years ago, stated that the idea of the Grand Army of the Republic first originated with Col. Jaquess, Rev. William

Rutledge and Rev. J. S. Cromwell. Rev. John D. Kruwell, who was pastor of The Kumler M. E church at Springfield, Illinois, in an article published in the *Christian Advocate* in 1909, at which time there was some discussion as to Lincoln's religion, relates that at a reunion of the 73rd Illinois regiment held at Springfield, September 28 and 29, 1897, on which occasion Col. Jaquess delivered the principal address, he made the statement that Lincoln was converted while he was pastor of the First M. E. church at Springfield, setting forth in detail the circumstances of the incident. The church stood on the site now occupied by the Ridgway national bank.³⁸

William B. Jaquess and Jonathan S. Jaquess, brothers of James F. Jaquess, were pioneer wholesale merchants of the city of Evansville, and were identified with numerous industrial enterprises of the city. They are remembered by the older citizens of Evansville as men of excellent character and prominent churchmen.

Dr. George D. Jaquess, another brother, was surgeon of the 80th Indiana regiment and shortly after the Civil war located in Helena, Arkansas, where he became prominent in business circles and was several times elected mayor of the city. Still another brother, Thomas C. Jaquess, was for many years engaged in mercantile pursuits in the town of Poseyville and acquired large land interests. He was elected to the state senate from the district composed of Posey and Vanderburg counties in 1866 where he achieved considerable distinction as legislator and a leader of his party.

Asbury C. Jaquess, the youngest son of Jonathan Jaquess, was a fine type of American citizen. He had the instincts of a true country gentleman; refined in manner, with an appreciation of good literature and progressive in his tendencies. He was the first in his section of the country to install a self-binder and the first to put into successful operation a system of tile drainage. Much of the early history of the Jaquess

³⁸ The incident referred to is found in Appendix III, pp. 241, 309 *et seq.* in *The Soul of Abraham Lincoln*, by Wm. E. Barton, recently published, copying an article from the N. Y. *Christian Advocate* of Nov. 11, 1909. William B. Jaquess, the brother of Dr. James F. Jaquess, referred to in the article, I knew personally well, and his character for integrity and truth were of the highest.

family has been compiled from his journal and numerous notes.

William Jaquess, a Presbyterian minister of Detroit, Michigan, is a son of Jonathan S. Jaquess. Jonathan Jaquess and the little colony which he headed left their impress on this part of Indiana. Their descendants as a rule have been sturdy, honorable and progressive citizens to which fact the community now bears witness. Many of them left the confines of the original settlement and cast their lots in various parts of the United States, some achieving distinction in local and state affairs. At a reunion of the Jaquess family held on the old homestead in September, 1915, celebrating the one hundredth anniversary of their coming to Indiana, there were present several hundred descendants, representing many states.

THE WHEELERS

Joseph Wheeler the local preacher, whose history is fully recorded in local history,³⁹ was represented in Trinity church by his son, Edward E. Wheeler, wholesale grocer, and his descendants live in Evansville. His son, Joseph Wheeler, Jr., was a prominent merchant in Evansville, and left descendants including Miss Mary Wheeler, a granddaughter.

The daughters of Joseph Wheeler were Mrs. Elizabeth Thompson, who died in Washington, Indiana, leaving a family; Mrs. Daniel S. Lane, wife of one of the leading physicians of Evansville, who left descendants in Evansville; Mrs. Ann Goslee, who died in Evansville, leaving among her descendants the late Tillie Goslee, who was the first public librarian in Evansville, one of the best known and greatly beloved personalities in Evansville, who continued in active work until her death in 1920; also Mr. James Goslee, who married Kate Jaquess, daughter of Jonathan Jaquess the third, and whose descendants are representatives of both the Wheelers and the Jaquess family; Mrs. Joseph P. Elliott, wife of the author of *Elliott's History of Evansville and Vanderburgh county*. She left, among other descendants, Mary Louise Erskine, widow of Levi Erskine.⁴⁰

³⁹ Elliott, *History Vanderburgh County*, 238; *History Vanderburgh County*, 280.

⁴⁰ Mrs. Erskine as a very small child was the first organist of Locust

Mark Wheeler, brother of Rev. Joseph Wheeler, followed him from London to North Vanderburgh county in the English settlement in 1822, and became a leader in Methodism, at whose house for years before a church was built, religious services and the first class meeting in that section were held.⁴¹ His wife died at Marietta, Ohio, from the hardships of the journey down the Ohio river in the emigration.⁴² Later he married Sarah Ingle Cowle, sister of John Ingle of Saundersville, and after her death he married Elizabeth, daughter of Levi Igleheart, Sr., of Warrick county. Of the later marriage were a daughter and a son, Robert, whose son, Mark Wheeler, is a lieutenant-colonel in the regular army U. S. A.

Mark Wheeler's son, William, entered the travelling ministry of the M. E. church at an early day, and died in the work. His son, Henry Wheeler, of Scott township, Vanderburgh county, was a local Methodist minister, who during his long life preached in the country churches with acceptability. Henry Wheeler left among other descendants a son, Walton M. Wheeler, of the Evansville bar, and grandchildren, children of Saunders and Lucy Wheeler Hornbrook, among whom are Col. James Hornbrook of the 17th U. S. cavalry, and Henry Hallam Hornbrook of the Indianapolis bar.

Mark Wheeler's daughter, Eliza, married a son of John Ingle of Saundersville, James Ingle, also a Methodist minister, and their descendants, children of their son, the late Mark Wheeler Ingle, live in Philadelphia.

Mark Wheeler's step-son, John Cowle, entered the active ministry of the Methodist church, and died in the work.⁴³ His step-daughter, Ann Cowle, married Asa Igleheart of Warrick county.

Street church, and remembers the incident of the introduction of the organ into the church, which produced great commotion under which some of the leading members of the church left it and never returned.

⁴¹ *Indiana Magazine of History*, Vol. 15, pp. 157-8.

⁴² For a beautiful description of a similar incident in the early emigration see James Hall, *Legends of the West*, 313.

⁴³ For an account of the rise of the first native ministry in southwestern Indiana, which came largely from the Wheeler and Ingle families, see *English Settlement in Indiana*, *Indiana Magazine of History*, v. 15, pp. 140, 159, 160. To this should be added members of the Jaquess family in Posey County, of which John Shrader was by marriage a member, and in which he exercised great influence at a very early period.

THE INGLES

This family appears the most prominently of all others in Faux, *Travels*. Faux lived at Somersham, Huntingdonshire, England, had been a boyhood friend of John Ingle (2nd), known in Vanderburgh county as John Ingle of Saundersville to distinguish him from his son, John Ingle, Jr., who from 1840 until the close of the Civil war, was the leading man in Vanderburgh county, and so far as my knowledge goes, in southwestern Indiana as a commonwealth builder.

John Ingle, a Baptist minister of Somersham, frequently referred to by Faux as the patriarch, kept Faux's butler and took charge of his business in England for more than a year, upon the promise of the latter to visit the former's son, John Ingle of Saundersville in Indiana, when he came to America and after traveling a year in the Atlantic coast states in November, 1819, Faux came from Philadelphia, eight hundred miles, due west, and spent seven weeks in the English settlement, in Vanderburgh county, visiting with Ingle, who introduced him to the leaders of the New Harmony settlement and the Edwards county, Illinois, English settlement of Birkbeck and Flower, of the last two of whom he writes with most indiscreet freedom. The monotony and hardships of pioneer life, the beginnings of life anew in the wilderness, without servants and without the necessities of English life, to which Faux had been accustomed, the second year of Ingle's life in America, so overpowered Faux's judgment as to present in his diary a picture almost hopeless, but it was only a short time after he returned to England that the resources of the land and the country yielded a more comfortable living, and the dire forebodings of Faux were never realized, and John Ingle of Saundersville lived until the last quarter of the century, to become the head of a large, prominent, and successful family. Two of his sons, James and William Ingle, became members of the first native pioneer Methodist ministry, who though baptised as children in England in the Baptist faith, joined the Methodist church under the leadership of the Wheelers, Parrett, Shrader and others before the

⁴⁴ Thwaite, *Early Western Travels*, Vol. XI, 240.

Baptist church was established in their locality. James Ingle married Eliza, daughter of Mark Wheeler, and the descendants of William Ingle live in this section, including the children of Frank Staser.

The oldest of the children of John Ingle of Saundersville was a son known in the history of Evansville and southwestern Indiana as John Ingle, Jr. He was born in 1812 in Somersham, England, but reared in the wilderness. His education in the schools was limited, but his natural ability, high ideals, and the training in the life of a pioneer developed so many qualities of leadership as to make a remarkable history, and his active life is bound up in the history of Evansville. He was in his seventh year when he left England, and had already had one year in a "dame" school, and his father took a standard English newspaper as long as he lived, and when Ingle came to manhood, after learning the cabinet-maker's trade in Stringtown and travelling through the states along the river to New Orleans, he sailed for Philadelphia, where he studied law at night and earned his living by work during the day.

He had, therefore, the view of the old world civilization, as well as of the Atlantic coast states, when he returned in 1838 to Evansville. He then began law practice with James Lockhart, one of the strong characters of the time, and after remaining with him a year, became a partner of Judge Battell, one of the prominent citizens of Evansville from the beginning. With Judge Battell, his partner, and later alone in the practice, he became one of the leaders of the Evansville bar, and travelled the circuit, and is mentioned in the local histories of other counties in the circuit, and he had a large and valuable practice. He held for a time the office of prosecuting attorney. After Judge Battell retired in 1846, Horatio Q. Wheeler was admitted to Mr. Ingle's office as a student or young lawyer. A year later Wheeler became his partner, and in 1849 Asa Iglehart entered the firm then known as Ingle, Wheeler and Iglehart.

John Ingle, Jr., was the only man in Evansville who saw the future in a railroad, and knew how and was able to give the time to organize, promote, and build it and lead in its operation. Other men, equally prominent in other individual

work, aided in many ways, but no one else was so active and influential in all of that work as a whole. He was a charter member of the Evansville & Illinois railroad company, organized under a special charter, later known as the Evansville & Crawfordsville railroad company and still later as the Evansville & Terre Haute railroad company, which later became consolidated with the Chicago & Eastern Illinois Railroad company. In 1853 the railroad was completed to Pigeon creek, then to Princeton, then to Vincennes, later to Terre Haute, and still later, under the administration of John Ingle as its president, extended to Rockville. This was the first railroad in southwestern Indiana south of Vincennes and west of Louisville. The first president of the railroad was Judge Hall of Princeton, who was a man of high character, had been circuit judge, was engaged in other affairs, and was chosen by the directors to that office, but it is said by one of the historians that Ingle rescued the railroad enterprise, which was struggling when the city was poor, and when the men who had undertaken its beginning were exhausted and powerless, and that by his energy, persistence and fidelity he completed the railroad and managed its affairs with superior skill during his executive control; that the railroad enjoyed immunity from accident, as no other railroad in the country; and that he ran no trains on Sunday upon religious and conscientious grounds.⁴⁵

John Ingle was the first secretary and the superintendent of the railroad, and had charge of the contracts for building, and was most active in the purchase of the rails first used in the building, and went to England to buy them. The city of Evansville and county of Vanderburgh each subscribed \$100,000.00, with which money the rails were bought, which finished the road to Pigeon creek. This event was one of supreme importance to Evansville, and was celebrated by a general holiday and an excursion to Pigeon creek on flat cars used as passenger coaches, which fact is still remembered by

⁴⁵ *Ency. of Biography of Indiana*, by George Irving Reed (1895), page 227. In this sketch is found the tribute of the editor and proprietor of *Graham Magazine* paid to his friend Ingle after his death. See also interesting article on John Ingle, Jr., by Mr. Thomas James de la Hunt, *Evansville Courier*, November 28, 1920, referring to Graham Essay dedicated to Ingle in *Graham Magazine* for March, 1851, v. 38, p. 279.

some of the oldest citizens. Public meetings were held before the election and opposition developed to such an innovation as a railroad, with a heavy tax to aid in the building of it, and some very absurd objections were urged against it, but John Ingle's humor and sarcasm in public advocacy of the improvement, particularly in his speech at the great meeting in the courthouse at Evansville just before the election, carried the public by storm.⁴⁶

John Ingle soon became president of the railroad, and remained such as long as his health permitted, for about twenty years, living to see that railroad the greatest single factor other than the Ohio river in the development of Evansville into a modern city.

He was the first president and most active promoter of the first telegraph line established south of Vincennes and west of Louisville, the local electric telegraph line into Evansville, the daily paper of which until then obtained its latest news irregularly from the newspapers of Louisville, at least two days old.

He was the pioneer in the coal mining industry in this part of southwestern Indiana. He was active in the organization of an English syndicate to open the first coal mine in this section. With his father, John Ingle of Saundersville, joint owner in a large tract of land adjoining and below Evansville, joining with him, he made a 999 year lease for a coal mine to this syndicate upon his own land, surrounding what was later known as Coal Mine hill, adjoining Evansville on the west; this syndicate sank the first shaft for a coal mine in this section. When the machinery and operations of a non-resident syndicate were too cumbersome to succeed, John Ingle purchased the lease and invested his own money in promoting the mining of coal, and under the management of his oldest son, John Ingle, Jr., in the name of John Ingle & Son, developed the mine successfully. After the death of John Ingle, Jr., his children, in the name of John Ingle & Company, and later as the John Ingle Coal Company, a corporation, developed the mine until in recent years the coal gave out and the lease was abandoned for that reason.

⁴⁶ Elliott, *History*, 401.

Later another son of John Ingle, Jr., David Ingle (who at his death left a fine farming estate and coal mining interests at Ayrshire in Pike county) one of the most successful coal mine operators of Southern Indiana, re-organized the old Bodiam mine property in the name of the Ingle Coal Company, a corporation, and from the old shaft opened entries under the Ohio river into Kentucky, from which coal was long successfully mined through the original shaft.

James Moore and John Archbold, as well as other successful mine operators in and near Evansville, had their first lessons in the business as employees of John Ingle & Company. Equally prominent as a coal operator, as was his father, the late David Ingle, is David Ingle, Jr., a citizen of Evansville, grandson of John Ingle, Jr.

John Ingle, Jr., was active with others in the promotion of the building of the Wabash & Erie canal, through to Evansville from Lake Erie. When the first boat came through from Lake Erie to Evansville,⁴⁷ a great celebration of all the people was had and John Ingle was chosen to make the address of the occasion.

He was active as the first president and leader in instituting Evansville's first public library, and served as president and director for twenty years, aiding in its support by lecturing in Evansville, as well as in other ways.

He was, for all of his active life, a leader in Methodism. He was Sunday school superintendent of Locust Street church, later Trinity Methodist church, for nearly twenty years. He was president of the board of trustees of Asbury (now De-Pauw) University for a number of years, a post recognized as held by men of ability and prominence of that church in the state. When the public school system of Indiana was first established by law under the new constitution of 1852, it was no accident that the man so well-fitted, then chosen for leadership in the public school work in Evansville, was Horatio Q. Wheeler, a young lawyer, junior partner of John Ingle, a member of the firm of Ingle, Wheeler & Iglehart.

⁴⁷ When this boat reached a point about 12 miles north of Evansville, the motive power, consisting of a mule, gave out, and Levi Iglehart, Jr., who lived on a farm not far from the canal furnished an ox-team to pull the boat into Evansville.

Mr. Wheeler was most wisely selected for that work, and became generally known as the father of the public school system of Evansville. From the beginning of our public school system until Horatio Q. Wheeler resigned as superintendent and managing trustee of the public school system to become the president of the old First national bank of Evansville, the school management of Evansville was known among some of the western teachers as the management of Yankee school teachers. In the selection of school trustee to co-operate with Mr. Wheeler, there were chosen Phillip Hornbrook, also a pioneer from the Saundersville-English settlement then living in Evansville, and William Hughes, a brother-in-law of John Ingle, Jr., a leading citizen and a representative of the Catholic church element in our public schools.

Local history of Evansville records the incident how John Ingle, Jr., with his foot, overturned an open barrel full of whiskey on election day, from which whiskey was being served, free, in tincups, in front of the court house on Main street in Evansville, the only polling place in the town at that time.⁴⁸ He was sued for the value of the whiskey.

As the leader of the English element which had now extended throughout the county, early in the 40's, he established communication by correspondence between the emigrants in America and their relatives in England. This continued for many years in the sending of money to aid friends in England, to come to America, and facilitated the extensive emigration in the 40's and 50's from England and Ireland to Vanderburgh county, and the city of Evansville; this work, a primitive bureau of emigration, so established by John Ingle, Jr., was continued by his partners after he retired from the law to go into railroading.

In the history of the English settlement in Edwards county, Illinois, George Flower, then living at Mt. Vernon, Indiana, speaks of John Ingle (of Saundersville) and his family coming over with him in his ship in 1818 and says "Mr. Ingle is living (1860) near Evansville, and his son,

⁴⁸ *Elliott*, 402.

John Ingle, Jr., is a prominent professional man engaged in all the public business of the city."

This statement was substantially true. Another historian says that during his residence of nearly sixty years in Evansville his life was interwoven with the corporate existence of the city and worn out in promoting the welfare of the people by developing the resources of the country, improving the condition of commerce.⁴⁹ And it may be added in promoting the intellectual, moral and religious welfare of the community. His patriotism during the Civil war was active, intense and earnest. He held up the hands of Oliver P. Morton, the great governor. He was one of the few men in whose counsel the governor implicitly trusted and on whom he relied in times of great peril to the state. At that time Evansville was a place of great importance in the conduct by the government of the Civil war.

The railroad under Ingle's management reached the terminal point of operations, particularly for supplies of men and munitions to western Kentucky, Ft. Donelson, Nashville and the lower Mississippi, in which Morton took so active a part.⁵⁰ When the national government could not furnish powder to prosecute war in the west, Morton operated a factory in the name of the state upon borrowed money on his own credit when a disloyal Legislature adjourned without appropriation and his enemies threatened to impeach him for improper use of state authority, but as there happened to be a profit in the manufacture of powder there was no excuse to attempt to carry out the threat.

It was during this period that John Ingle, Jr., in charge of the Evansville & Terre Haute railroad, extending from Terre Haute to Evansville, on the Ohio river, practically the head of navigation at that time for war purposes in this section, co-operated in every possible way with Governor Morton in the prosecution of the war.

His moral character and reputation were without blemish

⁴⁹ George Irving Reed, *Ency. of Biography of Indiana*, Vol. 1, 227.

⁵⁰ It is part of the history of Oliver P. Morton that during the darkest days of the Civil War, that Morton had 5,000 men in camp at Indianapolis, whom he sent by rail to Kentucky for defense of Kentucky when the Federal government was unable to furnish them. Foulke, *Life of Morton*, v. 1, 143.

in the community in which he spent his life.⁵¹ He was liberal in the advocacy and support of all that was uplifting and good in the community. In public charity and benevolence he was liberal to the full limit of his ability, always a leader, and his pastor said of him at his funeral that he always carried with him an order from John Ingle, Jr., for a load of coal for the suffering poor, but he was not permitted to give the name of the donor. He ranked with the best and foremost men of the community. It is doubtful if any other man of his time, the formative period of the growth of Evansville into a city, was so active and successful in the promotion of public interests and enterprises in so many varying channels of labor and influence as John Ingle, Jr. He left a large family.

Among his descendants were John Ingle, Jr., Jr., who continued the coal business after his father's death as he had managed it during his father's lifetime as an aid to his father. He was a pioneer in the development of the first fleet of tugs, boats and coal barges at Evansville, supplying the coal trade especially to steamboats and river crafts. These had a regular landing place for coal at the dump at the mine at the foot of Coal Mine hill, the first hill on the river west of Evansville; sometimes boats anchored or were supplied in mid-stream with barges attached, from which coal was unloaded.

For many years he was the controlling spirit in the coal trade of Evansville, following the inspiration of his father. While he was the leader in this trade, he never permitted a raise in prices of coal in Evansville when an opportunity occurred and other dealers demanded it; this was frequently the fact in river towns when ice or low water suspended river navigation and cut off the Pittsburgh and Green River coal supply temporarily. Especially the poor were cared for in such emergency. He was as a young man, a social leader in the community with a keen relish for humor which enlivened every circle in which he moved.

President Harrison appointed John Ingle, Jr., Jr., over

⁵¹The obituary of John Ingle, Jr., by George R. Graham, proprietor of *Graham's Magazine*, who studied law with Ingle in his youth in Philadelphia, is a delightful tribute to the character of the man. Reed, *Ency. Biography Indiana*, v. 1, p. 227; *Evansville and its Men of Mark*, 203; Elliott, *History of Vanderburgh County*, 399; *History of Vanderburgh County* (B. & F.), 78, 154.

many competitors, supervisor inspector of steam vessels for the seventh federal district, embracing Ohio river and tributaries between Louisville and Memphis, a post which he filled with ability for four years. Later, on account of his health, he was given the choice of a post at the Soo, in charge of the government reservation, where he remained until his death.

His son, John Ingle (5th), a New York city lawyer, lives at Bloomfield, New Jersey with his wife, Ann Iglehart Ingle, each of whom, with a son, John Ingle (6th), is descended from a common ancestor, John Ingle, the patriarch of Somersham.

THE PARRETTS

Rev. Robert Parrett was of English parentage. He was born in England, February 14, 1791, was properly educated for a curacy and later a benefice in the church of England, but his liberal trend of mind carried him to the doctrines of John Wesley. With his family he emigrated to the United States about 1816, and remained for a short time in New Jersey, and in 1819, having moved to Indiana, he located at or near Blairsville in Posey county, about ten miles west of Saundersville on the western edge of the British settlement. He began an active promulgation of his religious views and convictions. He also settled to the task of pioneer farmer, for a living, and became an integral part of the English settlement, centering in Vanderburgh county.

Immediately upon his first arrival in Indiana, John Shrader discovered him, as also the Wheelers, who arrived the same year, and enlisted him in the work of the beginnings of Methodism, which continued until his death in 1860. In 1825 he moved to Evansville and entered or purchased a farm of 160 acres lying immediately adjoining, on the south and east of, Evansville, reaching nearly to the point where Washington avenue, one of the main streets of the city, is now located.

His work in preaching and in the ministry was more in Vanderburgh than in Posey county. He was more distinctively than any other older prominent members of the English settlement connected with the foundation and growth of Evansville. No man of the first generation in the beginning

of Evansville and Vanderburgh county was more prominent in its local affairs, as well as its religious work, than Robert Parrett. He gave attention to business and practical affairs in farming, as well as various means of livelihood. At the time of his death, in 1860, he still retained a large proportion of the land originally acquired by him, so that his descendants received directly the benefit of his foresight and wisdom in his investments in land, and through that alone he left to them a substantial fortune.

His daughters all married men of standing and influence in the community at an early day, and no family among the pioneers was more influential and took greater part in the upbuilding of the entire community in every way than the family of Robert Parrett.

Treating as a single family, the descendants of Robert Parrett, among his sons, especially Judge William F. Parrett, who was for thirty years circuit judge on the circuit, and also congressman from the First district of Indiana, and his daughter, Mary Ann, wife of John S. Hopkins, Sarah, wife of Rev. Reed, Martha, wife of Rufus Roberts of Warrick county, Jane, wife of Alva Johnson, then of Warrick county, later of Evansville, and Eva, wife of Union Bethel of Newburgh, there was no more influential and greater family in the beginnings of Evansville in this section, the influence of which still exists, than that of Robert Parrett.

The Parretts and the Wheelers were men cast in the same mould, highly educated for the time, bringing with them in the wilderness English culture and the stern principles of right, truth and morality, which were taught in the doctrines and life of John Wesley.

Joseph Wheeler was less devoted to practical affairs, had less opportunity for acquiring wealth, and did not live in Evansville until his children were married and had moved away from him. His call was to the ministry alone, although he was prevented from entering the traveling ministry as he desired.

The character of Robert Parrett as the founder of Methodism in Evansville is properly treated in local history.⁵²

⁵² Riley, *History of Walnut Street Church*, 19; *History of Vanderburgh County*, B. & F., page 280; Elliott, *History*, 237.

It is doubtful if any two men of the time of which I speak had greater opportunity for performing, without pay, a duty to the public offered to Father Parrett and Father Wheeler in Evansville and Vanderburgh county, which was more ably, effectively and cheerfully embraced than was by each of them. The influence of these men upon the religious growth both of the county and of the city cannot be measured; upon these two men more than anyone else, during a long period of time, the community relied implicitly for religious services when they were not able to obtain them in any other way. Robert Parrett was never an office seeker, but in 1858 was elected county commissioner, and held the office at the time of his death.

Among other of his descendants are the members of the large and influential family of John S. Hopkins and Mary Ann, his wife, among whom were the late John H. Foster, for nine years judge of the superior court of Vanderburgh county and for two terms congressman from the First congressional district, and nephew of the late John W. Foster; Alva J. Rucker, grandson of Jane and Alva Johnson, re-elected prosecuting attorney at Indianapolis on a reform platform; Union Bethel, son of Eva and Union Bethel, who during the late war, as the head of the government operations of telegraph lines in the United States, was holding a position of national importance.

Edward O. Hopkins, the youngest son of Mary Ann and John S. Hopkins, was a man of large inherited ability and one of the most prominent railroad men of this section. He was vice-president and general manager of the P. D. & E. railway company, now a part of the Illinois Central system, and of the L. E. & St. L. Ry. Co., now a part of the Southern railway system. He was associated with David J. Mackey in the Mackey system of railroading, and in the panic of 1891 and 1892, when a majority of the railroads of the country went into the hands of a receiver, he was appointed receiver for both of the above named railroads, and administered them as an officer of the federal courts until the properties were sold and became merged in great trunk lines.

THE IGLEHARTS⁵³

Levi Igleheart, Sr., (1786-1856) was baptized, reared and married in the Episcopal church of Tidewater, Maryland, in 1815 came with his wife and small family to Ohio county, Kentucky, where his sons, Asa and Levi, Jr., were born and in 1823 moved to Warrick county, Indiana, where he settled in the wilderness and made a clearing and built a log cabin, where he lived the true life of the backwoods pioneer farmer. This location was about eight miles from Boonville and a little over twenty miles from the Lincoln farm, which was situated about a mile across the county line in Spencer county. Here his son, William, and others of his children, were born.

The Episcopal church then had no representation here outside of Evansville, and like the elder Jaquess and the younger generation of the Ingles, he joined the Methodist church and from the beginning the circuit rider established a preaching place on his circuit at this cabin, which continued until a church was built in the neighborhood.

In 1825 he was appointed magistrate and not infrequently was as ex-officio police officer required to separate the rowdy combatants in public fights, who it is said always accepted his intervention as final, when others were afraid to interfere. Later he was elected lay judge of the circuit court, and before him Pitcher, Breckenridge and others practiced at the Boonville bar, and it is probable that it was during his term that Lincoln was a visitor at the court trials there.

For many years in later life, after the office of lay judge was abolished in Indiana, Judge Igleheart was elected county commissioner of Warrick county. In 1849, his oldest son, Asa (1817-1887), after teaching school in the country while studying law and farming by proxy, moved to Evansville, and at the age of thirty-one began the practice of law with

⁵³The head of the Indiana branch of this family, Levi Igleheart, Sr., spelled his name with an e in the last syllable, while various branches of the same family from an early period omitted that letter.

⁵⁴Robert Smith, who later for many terms was elected mayor of St. Paul, Minnesota, but who was born and reared in Warrick county, Indiana, knew him during this period (after Ratliff Boone had moved to Missouri in 1839) and referred to Levi Igleheart, Sr., as the leading man in Warrick county.

John Ingle, Sr., and Horatio Q. Wheeler; the latter a few years later became recognized as father of the public schools of Evansville.

He was appointed in 1852 common pleas judge to fill a vacancy, and later, without opposition, elected to fill a full term and traveled the circuit as judge in a number of counties. He practiced law till about the time of his death. References to his life and character are found in various local and state histories. Judge Walter Q. Gresham, before whom as federal judge in Indiana Judge Iglehart practiced with the leaders of the Indiana bar, after his death said that he was the greatest lawyer the state of Indiana had produced.

At the time of Judge Iglehart's funeral the late John Gilbert Shanklin, former secretary of state of Indiana, editor of the *Evansville Courier*, a man of high culture, one of the ablest men born in Evansville, stated that he was the leading citizen of Evansville. The Evansville bar association, in its resolutions said of him:

For twenty-five years he was the leader of a bar made famous by the names of Blythe, Jones, Chandler, Baker, Law and others dead and living. In the history of Indiana, Asa Iglehart will always rank with Willard, Judah, Morton and Hendricks as one of her great men.⁵⁵

In 1842 he married Ann Cowle, niece of John Ingle, of Saundersville, and stepdaughter of Mark Wheeler.

His oldest son, Rev. Ferdinand Cowle Iglehart, D.D., was born in 1845 in Warrick county, like his father in a log cabin in the wilderness. He was the first graduate of the Evansville high school, graduated at Asbury (DePauw) university, and began the active work of a Methodist minister, and as such from the beginning moved steadily upward until he filled many positions of prominence in the Methodist ministry. He rapidly advanced in the ministry of the M. E. church and was soon called to the pastorate of Trinity church of this city, the leading church of that denomination in

⁵⁵ *Bench and Bar of Indiana*, 393; *Courts and Lawyers of Indiana*, Vol. 1, 336, Vol. 3, 1145; Dunn, *Indiana and Indianians*, Vol. 5, pp. 1986-7; George Irving Reed, *Encyclopedia of Biography of Indiana*, 36; *Evansville and its Men of Mark*, 54; Elliott, *History of Vanderburgh County*, 144, 458; *History of Vanderburgh County* (B. & F. 1888), 358. The last named volume contains the best estimate of Judge Igleheart's character.

southern Indiana, where he served the full term and was soon called to the great eastern pulpits of his church. For more than twenty years until he was sixty years old he filled with great success for the full terms the great pulpits of the Methodist church in and around New York city. His field of labor was not entirely confined to the pulpits and pastorate of the great churches. He was recognized as a leader in all great public moral questions and reforms by leaders of churches of all denominations and he was at all times prominent in public addresses of every kind in New York and elsewhere. His mental training in the schools and college was continually developed and supplemented by intense application and labor far beyond that of the ordinarily successful man, the result of which is evidenced in a life work of great success covering a large field as preacher, pastor, lecturer, temperance reformer and author. He published a book entitled *The Speaking Oak*, which passed through several editions. His work *King Alcohol Dethroned* contains the most complete summary of facts on the temperance question in existence, according to the highest authority. His latest work, *Theodore Roosevelt, the Man as I Knew Him*, on account of the strong sympathy between the two men as reformers in New York city and their resulting personal acquaintance of the most intimate nature, contains a mass of interesting material relating to Roosevelt's inner life, including Roosevelt's inner thoughts on religion and other subjects, which competent critics say is not found in the work of any other of his biographies; the work has had a large sale and has been used for readings in the public schools of Brooklyn.

For many years he was a platform lecturer, wrote for the magazines, and was known among the ministers and laymen of the Methodist church in the country as a leading man in its ministry. For thirteen years he has been and is now on the editorial staff of the *Christian Herald*, which is the most widely circulated religious newspaper in America, if not in the world; to him has been entrusted great responsibility. At the age of sixty years Dr. Iglehart retired from the active pastorate to fill the place of superintendent of the Anti-

Saloon League of greater New York, to which cause he devoted ten years of his life.

In this field when the cause was poor and supported largely by collections in the churches, Dr. Iglehart devoted ten years of his life to the success of the temperance cause, preached twice every Sunday, visited churches of all denominations, carrying in every Monday morning the money he had collected on Sunday to maintain the work, and it is doubtful if any other man contributed more to its success. The following incident shows his power as a platform orator and debater. He was sent as one of the committee on temperance by the New York M. E. conference to attend the meeting of the temperance committee of the New York legislature held in a large hall full of people in Albany, where Mr. Jerome, the celebrated New York lawyer, addressed the legislative committee in behalf of the liquor interests. In his address Mr. Jerome quoted from a printed manual given him by his clients to the effect that Abraham Lincoln was liberal in his views on temperance. Dr. Iglehart, who had served a term as pastor at Bloomington, Ill., and knew Lincoln's history, felt that the quotation was misleading and incorrect, and sent a note to the chairman of the meeting, asking three minutes' time in which to answer Mr. Jerome. This was given him, when he quoted Lincoln's words directly contradictory to those claimed by the liquor interests, and denounced the methods of those interests with all his energy and power. There were a large number of temperance people in the hall and it is needless to add that this short address took the audience by storm. Standing in the rear of the hall, the leaders of the Anti-Saloon league witnessed this incident, and then declared that this speaker ought to devote his life to the work. Soon afterward he accepted the position upon terms dictated by himself. Dr. Iglehart resides at Dobbs Ferry on the Hudson.

Dr. Iglehart's oldest son, David Stewart Iglehart of New York city, was for many years the resident representative in South America of William R. Grace & Co., a concern with twenty steamships, with a million dollar headquarters in New York city with 800 employees, and 150 branch houses, reaching every capital in the world, with 25,000 employees. He

entered the employment of this firm in 1895 as an office-boy, after graduating in Columbia university, starting at the bottom and rose to the top. He won his success in the practical field as manager of the Grace House in Lima, Peru, and Valparaiso, Chili, and became a director, one of the vice-presidents, and partner in the house, which position he now holds.

Dr. Iglehart's second son, Dr. Edwin Taylor Iglehart, is and has for fourteen years been a missionary in Japan under the auspices of the Missionary society of the Methodist Episcopal church. He is associate dean of the Aoyama Gakuin college in Tokyo, one of the leading colleges of Japan. He received his A.B. from Columbia university, and his doctorate of sacred theology from Syracuse university. He is the editor of the Annual book published by all of the Protestant churches of the Japanese empire, which is regarded as a publication of importance. He is said by critics to have a most excellent knowledge of the Japanese language, and speaks it with correctness equal to any American in Japan. He has been offered and declined appointments to pulpits as pastor and preacher in the United States, which are filled only by men of first-class talent.

Rev. Charles Wheeler Iglehart, the youngest son of Dr. F. C. Iglehart, is also a missionary in Japan under the appointment of the M. E. missionary society. His work is at the old famed city of Sendai, preaching and organizing churches. He was for two years the successful manager of the publishing house for the Methodist church of the Empire of Japan. He is a graduate of Columbia university and of Drew Theological seminary, and a post-graduate at the University of Glasgow, Scotland, and is an excellent preacher and is much loved for his character and service. Both Edwin and Charles had Y.M.C.A. war service in Siberia.

In 1856, on the death of the senior Igleheart, his youngest son, William, came to Evansville, and three brothers, Asa, Levi and William, as Igleheart Brothers, built and operated a large brick mill for the period, corner of Locust street and the Canal in Evansville, which had not yet succumbed to the effect of the deadly railroad parallel.

Upon the death of Asa in 1887, his interest was acquired

by representatives of the other interests in the firm, and the industry has grown until under the same name as a corporation it has become one of the great and successful industries of Evansville.

Levi Igleheart, Jr., was early known in New Orleans before the Civil war and in New York, as well as in Nashville, a great flour center, as a man of rare ability, genius and integrity in business.⁵⁶ In like manner, William Igleheart was a man of great force of character, and aided in placing the credit of the house for integrity on the highest plane.⁵⁷

William Igleheart, Jr., deceased, was a newspaper man of reputation and success, who conducted the Salt Lake *Herald* for many years to final and general success, from a losing venture, as it was, when he began work on it. He was intimately associated with McCutcheon and George Ade as newspaper reporters in Chicago.

Igleheart Brothers, during the European war, were large exporters under government direction in supplying the armies and people of Europe with flour. The present management is by the three sons of Levi, Jr., Leslie, Addison and John, each of whom has a son educated, as well as trained to special departments of and active in the work.

Levi, Jr., married Susan, and William married Mary, daughters of John Ingle of Saundersville, who were cousins to the wife of Asa. Harriett, the oldest daughter of Levi Igleheart, Sr., married John Erskine of the English settlement in Vanderburgh county, and their daughter, Mary Erskine, married Rev. Albion Fellows, who died in 1865, while pastor of Locust Street during the building of Trinity church.

Daughters of Albion and Mary Fellows are Annie Fellows Johnston, the celebrated authoress of many works, including children's series, whose books are read throughout the English speaking world, and Albion Fellows Bacon, recognized as one of the leading women of Indiana, author of the Indiana Housing Reform law, and of national reputation as well known in housing and other reforms. Her first experience in housing reform is found in her work, *Beauty from*

⁵⁶ Elliott, *History*, 460.

⁵⁷ *Id.* 462.

Ashes, which attracted much attention. Their joint volume of poems, *Songs YSame*, 1897, contains poems of merit although they represent but a small number of their poems, most of which have been written since then and published in the magazines and newspapers. Both of these authors have been recognized in standard reference books in American literature. In Dunn, *Indiana and Indianans*, is a sketch of both of these women with an excellent portrait of Albion Fellows Bacon.⁶⁰ The same work contains in full a published sketch of Annie Fellows Johnston written by her sister, Albion Fellows Bacon, in which the early life of the former is charmingly told and the brilliancy of the latter as a writer appears.⁶¹

Martha, daughter of John and Harriett Iglehart Erskine, married William P. Hargrave, captain during the Civil war, and later judge in Vanderburgh county, son of the distinguished circuit rider, Richard Hargrave, who served the Evansville circuit in 1825.

Another son, John Hargrave, married Charlotte, daughter of John and Harriett Iglehart Erskine, and who left descendants.

James, son of John and Harriett Erskine, married Sarah Cowle, granddaughter of ——— Cowle Wheeler, and his brother, Levi Erskine, left descendants, among whom are Wilbur Erskine, president of the Evansville chamber of commerce for 1918 and proprietor of one of the largest flouring mills in the state of Indiana, located in Evansville; Charles Erskine, son of Wilbur, was elected state senator from Vanderburgh county to the legislature of Indiana for the years 1916-20.

Eleanor, daughter of Levi Igleheart, Sr., married Amos Wight of Warrick county, whose daughter, Melissa, married Rev. John W. Webb, who was for a term pastor of Ingle Street M. E. church, Evansville, and later member of the New York conference and presiding elder of the Syracuse district.

⁶⁰ V. 2, 779-80.

⁶¹ Id. Vol. 5, pp. 2184-5 and 6.

JUDGE ELISHA EMBREE

One of the active members of the Methodist Episcopal church, in its early struggles at Princeton, was Elisha Embree. Mr. Embree was born in Lincoln county, Kentucky, September 28, 1801. He was the son of Joshua and Elizabeth Embree. The family moved to Gibson county, Indiana, in 1811, and settled on land near the present site of Princeton. His father died in 1813, leaving his widow and five children in straitened circumstances.

The subject of this sketch did not attend school at all until he was seventeen or eighteen years old, and there is a tradition that at one time he was in a class with a girl of six or seven, and it was a struggle between them as to which should keep ahead. He was entirely self-educated. He read law in the office of Judge Samuel Hall, and was admitted to the bar in 1825. In 1833 he was elected to the state senate, and during his service in that body he stood almost alone in opposition to the wild internal improvement schemes of that period, which so nearly bankrupted the state. He became judge of the Fourth judicial circuit in 1835, as the successor of Judge Hall, who had resigned. He was re-elected to the full term in 1838. He served ten years in all. In 1847 he was elected to congress, defeating Robert Dale Owen. He was the only whig ever elected from the district. During his service at Washington he became acquainted with Abraham Lincoln, and lived in the same house with him. The friendship formed at that time continued until the death of Judge Embree. The family have now letters written to the Judge by Lincoln.

Judge Embree was a strong union man. He gave three sons, all he had, to the Union army, and went frequently to the front, devoting his time and energies to the service of the sick and wounded. Exposures in this service are thought to have caused his death, which occurred on the 28th day of February, 1863. Judge Embree became a member of the Methodist Episcopal church at an early day, and took a very active part in support of the organization. For many years he was the superintendent of the Sunday school, and on the occasion of his funeral the entire body of children marched

in the procession and cast flowers into his grave. A sketch of the life of Judge Embree, prepared by the Rev. T. H. Willis, and published in the *History of Gibson County*, Indiana, issued by James T. Tartt & Company, Edwardsville, Illinois, in 1884, contains this passage:

The first Methodist Episcopal church was built in Princeton about 1838. One of the active members in raising subscriptions to build it was Judge Elisha Embree. He said, "They have been driven from private dwellings, and from the jail, and from the courthouse," and he proposed now that they build a house of their own. The judge was raised under the influence of "Universalism." After his conversion, he examined carefully the various churches, their creeds, confessions of faith, polity, etc., and came to the conclusion that the Methodist Episcopal church came the nearest to his idea of a Bible church, and prophesied that it would become the church, for the conversion of the world. He accordingly united with it, remaining a most earnest and efficient worker until his death.

Holliday says of him:⁶²

Hon. Elisha Embree, for some time circuit judge in the southern end of the state, and for one term a representative of his district in congress, carried with him, on the bench and into the halls of national legislation the influence of a noble christian character.

He married a daughter of Major David Robb,⁶³ and among his descendants is Mr. Lucius Embree of Princeton, a prominent member of the Indiana bar; Andrew Lewis and Willis Howe of Princeton, leading men in southern Indiana in pioneer days, were prominent members of the M. E. church.

⁶² *Indiana Methodism*, 243.

⁶³ Tarkington, *Autobiography*, 106.

(To be continued)